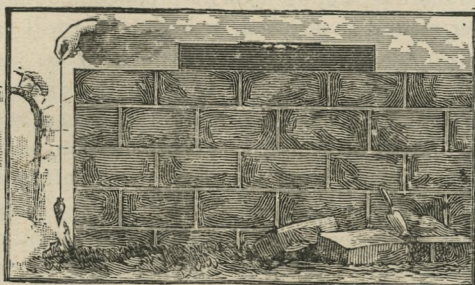
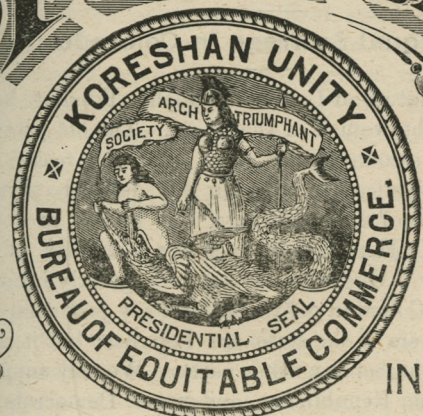


THE PLOWSHARE AND PRUNING G Hook



INDICATOR OF COMMERCIAL EQUATION.

Vol. II. No. 13.

CHICAGO, ILL., OCTOBER 13, 1894.

\$1.00 per Year.

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"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

The Practical Work of Inaugurating Local Branches of the Patrons of Commercial Equation.

The application of the law of Equitable Commerce depends, first, upon a cognition of the true source of "capital," as it is called, or what, more strictly, we would denominate wealth. Gold, silver, paper, and other so called mediums of exchange, denominated money, are falsely placed at one end of the commercial beam, while labor—the only true purchasing power—is placed at the other end, with the entire list of the products of labor. Gold, silver, paper, and other forms of money, are as much the products of labor as any of the useful and ornamental creations. Economical industry, the source of wealth, is the purchasing power, and true money is the guard and criterion for the economical adjustment and perpetuity of this power for the benefit of the many.

A false monetary system, a system by which the piratical manipulator appropriates and accumulates the products of the industrious hundreds and thousands, is the same, whether that so called money be in the form and quality of

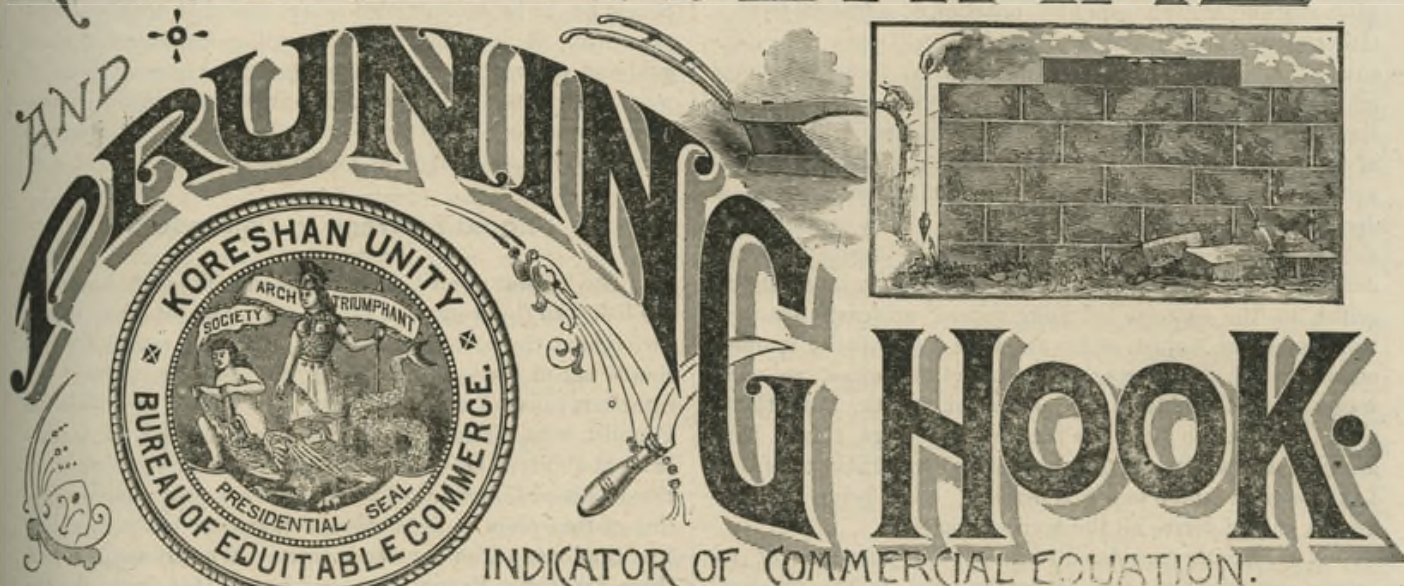
gold, silver, paper, or copper, etc. The wage system is the same under all circumstances, and constitutes the very foundation of all the dissatisfaction and controversy existing between the robber employer and the swindled employee. If working people, we mean the great mass of laboring people, could be induced to see that economized industry is wealth, and the only wealth; that so called money is not only not a necessity but an actual inconvenience, and that the labor of a thousand or ten thousand people can be aggregated without, and even better than with, money, we would soon see the settlement of the relations of "capital and labor," and also of the agitations threatening the stability of governments.

If we have come to see that well-directed labor, the only power capable of utilizing the resources of nature for the public good, is always in demand and will always purchase, then we may study the question of the best means for combining that labor for the greatest good to the greatest number. In the practical study of the question, we necessarily fix upon a few well-defined fundamental principles, which must constitute our foundation and guide to practical work. Industry must comprise the right to the appropriation of products. Those who are not either mentally or physically employed, or both, cannot expect to accumulate the products of use, nor to appropriate them. Economy of industry and resources is the primal factor in successful enterprise; and labor-saving machinery is one of the important appropriations of use. This last should never be so economized as to deprive men of the right to be industrious, but only to facilitate their means of accumulation, to reduce their hours of performance, and to render the performance of use easy.

Combination is, *par excellence*, the best method of economizing the resources of industry and the natural productions of the earth. If men can combine their labor under the direction of a wise financier for his personal benefit, then there is no reason why they may not combine their labor under the management of a wise financier, for the mutual benefit of all who are in the combination. The wage system means that laboring people shall perform uses at the wages determined by such companies as the Pullman, the principal owner, and therefore the greatest hog of that concern—if what is reported be true, namely, that he holds the controlling interest in the monopoly—being Marshall Field, of Chicago.

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destroyed, so that instead of the performer of use deriving a pittance for his service, he performs his use for an equitable share in all the accumulations of the combination,—that equitable share depending upon his proportion of industrial service, either mental or physical, or both. We will take the Pullman Co. as an illustration of what may be done by united effort, because it has come so publicly before the people in the recent strike, and because it furnishes a good illustration of the power of well-directed combination, so far as financial success goes. The wealth of the institution is the capital derived directly from economized labor. Thus produced, it should have been equitably shared by all entering into the combination. Instead of this, the few controlling minds, selfish to the extreme of hoggishness, unchristian as hell itself, piratical, unjust, and cruel, have followed the murderous policy of fixing wages at starvation prices, reducing wages proportionably to the increase of wealth, and, therefore, the power to grind the face of the wage slave. This accumulated wealth belongs not to the capitalistic thief, but to those from whose toil it is derived. They being the producers, should derive all the accrued benefits.

Now, having considered some of the principles of resource, combination, and economy, what is the practical thing to be done? We have instituted a combination for the employment of the thousands of people who are willing to devote their services to the unselfish performance of legitimate use, for their own benefit, not that they may be employed at a meager pittance, the least possible modicum of what they produce, but in a manner to provide them with an equitable share of their combined production under our management. In this mass of people who are out of employment, we find every possible kind and degree of skill and possibility to be made skillful. Under wise leadership, this labor may be combined and utilized for its own benefit.

Let us associate on the basis of industrial exchange. The thousands of people out of employment must live somehow. They are sheltered, clothed, fed, and warmed,—meagerly, of course. Whatsoever modicum of these substances they consume, is procured under the most unfavorable circumstances and at the highest retail prices,—as is the case always with those who live from hand to mouth. Regarding these people out of employment, we have first to consider the relation of industry to the right to consume. Every person has the right to be employed, and industry has the right to remuneration, not in part, but in full. We cannot look for any system of legislation, in the hands of monopoly, to provide for the improvement of the condition of the wage serf, while all the interests of monopoly lie in the direction of still further reducing whatsoever remaining independence there may exist. The improvement of the conditions of the unemployed masses, then, becomes a matter the practical solution of which is entirely outside the pale of political effort.

As the promoter of the enterprise of employing every idle hand, the Bureau of Equitable Commerce proposes to offer to every person wishing employment, an equitable share in the products of their performance of use for the Bureau, also providing the necessities of life for the employed on the united life system, so far as it can be made practical in the beginning of the enterprise, and improving methods of combination as the work progresses. Over and above what is required for daily livelihood, the products of the performer of use shall remain as capital in use with the Bureau, but accredited to the use performer. This system shall extend to every branch Bureau. We propose, as the central Board of the Bureau of Equitable Commerce, to combine the labor (performance of use,) of every variety of artisanship; not only employing all but assisting all in the general effort to apply every economical factor that aggregation of interests can provide.

Let working people out of employment combine their

interests in the institution of aggregate industries, exchanging their products, regardless of money. If that which is called money enters incidentally into the transactions, it of course has to be appropriated as a commodity for its market price while in demand. The time will come, however, when gold and silver, with government stamps, representations of wasted labor, will possess no value above their intrinsic commercial worth—a small price as compared with the present monetary valuation fixed by monetization.

Equal Suffrage In Colorado.

The legislature of Colorado, which is Populist, has given the ballot to the women of that state. The old party papers throughout the country now claim that the reason for this simple act of justice has not been the desire to advance the righteous cause of equal suffrage, but rather to double the Populist vote. Here is a chance for a display of mathematical ability. One who has not been greatly interested in the details of Colorado politics cannot say just what proportion of the voters of the state are Populist; but it is certain that they outnumber any other party. We may suppose that there are some Republicans and some Democrats in the state, with the usual sprinkling of Prohibitionists, those illogical beings who are attempting to accomplish reform in one direction through a process of destroying the evidences that reform in that direction is necessary.

Given two fifths of the voters of the state Populist, three tenths Republican, one fifth Democratic, and the remaining one tenth Prohibitionist, if the entire vote of the state is doubled by the addition of women to the ranks of voters, and this addition doubles the Populist vote, what effect would it have on the Republican, Democratic, and Prohibitionist votes, and what relation would the Populist vote sustain to that of any other party after the doubling process, as compared with its relation to that party before? Here is our proposition. Now for its solution. Bear in mind that it is not claimed that these proportions are exact; this is merely an hypothesis which will serve to demonstrate the principle.

If by doubling the vote of the entire state, the Populist vote is thereby doubled, it is conclusive that the Populists have added to their ranks two fifths of the added voters. The other three fifths must go to swell the ranks of the other parties; and the same law which operates to add to the Populists a number equal to their original number, will operate to do the same for the other parties. It is argued that in a family where the male voters are Populist, the female members will adhere to the principles of Populism, and that there will average as many female voters to the family as male voters. If this is so, then where the male members of a family are Republican, it follows equally that the female voters of that family will adhere to the principles of Republicanism, and it is logical to reason that there average as many female members to a Republican family as to a Populist family. So with the other parties. Therefore, the vote of each party is doubled. In our original proposition, the Populists constituted four parts of the mixture, the Republicans three parts, the Democrats two parts, and the Prohibitionists one part. Doubling each of these quantities, we have of Populists eight parts, of Republicans six parts, of Democrats four parts, and of Prohibitionists two parts. The original relation of the Populist vote to the Republican vote, the next largest, was four to three. The relation after the doubling is eight to six. Four equals one and one third times three, and eight equals one and one third times six. Therefore the relation of the Populist to the Republican vote is unchanged by the doubling. In like manner we may prove its relation to the other parties unchanged. Therefore, other things being equal, the Populist vote would sustain to the votes of the other parties after the doubling

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Individual Capitalists not Needed.

Industries Better off Without Them.

Labor is the only capital. An individual capitalist is one who has command of the labor of more persons than himself,—either to possess their present productions, or to possess the fruits of their past toil that he has accumulated for himself.

There is no way for a man to become a capitalist except through *greed*. It may be through the greed of an ancestor, but it is *greed* all the same; if a man retains and enjoys inherited wealth he inherits the greed as well. Few people are willing to admit that capital represents so much greed, or possibly so much ambition. And the reason is patent; those who are not already capitalists are hoping to become such, and they want to approve of capitalists. How often do we hear them protest that capitalists are great benefactors to the race; that there are so many things we enjoy that capitalists have developed and brought to our use! Why, look at the great railroads, and the great resources of agricultural and mining lands the railroads have made available; the great steamships that transport rapidly and cheaply from one end of the world to the other; and the great appliances of machinery that do so much for the enjoyment and comfort of the human race! Are not all these the result of the planning of capitalists? And if they gathered their wealth from toiling millions, does not humanity get it back in the shape of comforts and luxuries that were impossible to obtain except by aggregation and manipulation of capital?

These might be very good reasons for the existence of capitalists were there not better reasons why they should not exist. In the first place, there is no reason why an individual capitalist should be looked upon as a benefactor to the race. He is not a benefactor from intent, for his main effort, first, last, and always, is to benefit himself. If the public is thereby benefited, he is paid a good royalty for it. It is *not true* that humanity would lack the many comforts and facilities of modern invention were it not for the enterprise of capitalists. The age and brain of invention is here; instead of capitalists directing and aiding its genius to the upliftment of the race, it has been and is the greatest clog invention could have placed on its development and progress.

Capital is a proper and essential adjunct to the upliftment of the curse of labor from mankind, if placed in the right hands; but in the wrong hands, it but serves to closer bind the wage slave to his master, and to extend the power and dominion of tyrants. Capital—either in the form of present service or of accumulated fruits of service—voluntarily contributed for the betterment of human conditions and placed under the direction of a competent leader who has no self-motive to subserve, will return to humanity far greater benefits than the same amount of capital in the hands of an individual, self-interested capitalist.

Inventive minds, not hindered or hampered by the protective embargoes of capital, and working freely for the sake

of evolving what would be most useful and restful to toilers, would be able to give the world far more perfect inventions, and thereby save a great amount of labor. There is not a thing that individual capital does for private gain that could not be done on a larger, grander, and more righteous scale for the gain of everybody. The capitalist works hard plotting and planning to accumulate the surplus of other people's toil for the use and pleasure of himself and his immediate family and friends. If he worked half as hard planning to devote the surplus of toil to some end that would subserve the use and pleasure of those who produced it, he would not only make himself happy, and be called a public benefactor, but he would help multitudes to become happy.

The solution of the problem of capital and labor does not admit of the perpetuation of individual capitalists. Labor must own and direct capital; that is, it must own and direct *itself* to its own interest. This done, there is no surplus left to go into the pockets of the would-be capitalists. They must perforce become a part of the producers, and thus *earn*, not steal, their share of labor's fruits. The people have need of capital, or a surplus of supplies ahead, in order to undertake any great work for the good of the many; but they have no earthly need of capitalists to take possession of their surplus and loan it back to them at so much per cent interest when they (the people) want it for some public use, or when they (the money holders) make the people believe it is needed for public use.

If the subject of the relations of capital, so called, and labor and money could be lifted out of the labyrinth of complexity and falsity into which the scheming of capitalists, from time immemorial, purposely has led it; and if the minds of the people could grasp these questions in their simple and fundamental bearings, truly the position of capitalists would not be safe for a day. Their only safety lies in gulling the people. They depend on the ignorance of the people, together with their lack of unity; and their care is that the people remain ignorant and disorganized. As soon as they know of any movement under leadership that seems likely to effect organic unity, they immediately buy up that leader, or work in other ways to undermine the effort.

How long before the people can see the simple truth of these questions, so vital to them? How long before they will see that their only remedy lies in organic unity, in the simple first principles of these questions?—*Alice Fox Miller.*

A System of Slavery.

No producer puts the price on what he produces. Prices are fixed by the speculators who produce nothing but mischief. I can think of no exception to this rule. A gold miner cannot put the price on his product—the Bank of England does that. The coal operator, not the miner, the oil operator, not the actual workers, those who control the market, not the farmer, and so on down the list. Why the millions who produce are willing to support a system—a theory of society—that allows a few to govern them like so many menial slaves, is the great problem. What can be done to get them to see their degraded condition?

I read a dispatch the other day that stated that the natives of Hawaii desired royalty re-established. They had been raised that way. They have been kept in subjection so long they know no other way. We look at them in pity, and wonder at human beings who demand their own subjection to the whim or fancy of a few. But we, in our boasted enlightenment, are doing the same thing. We demand, at least, uphold, a system that enables a few idle, worthless members of society to place on our labor their own price, and thus as completely enslave us as could be desired by any ruler. What more could a ruler ask than to have the people serve him on such terms as he should elect? Strange, blind, menial Americans!—*Coming Nation.*

The most pronounced and conspicuous rendering of Korshanity is embodied in a system of organic unity, involving the orderly administration of the general uses of life.

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Capital is a proper and essential adjunct to the upliftment of the curse of labor from mankind, if placed in the right hands; but in the wrong hands, it but serves to closer bind the wage slave to his master, and to extend the power and dominion of tyrants. Capital—either in the form of present service or of accumulated fruits of service—voluntarily contributed for the betterment of human conditions and placed under the direction of a competent leader who has no self-motive to subserve, will return to humanity far greater benefits than the same amount of capital in the hands of an individual, self-interested capitalist.

Inventive minds, not hindered or hampered by the protective embargoes of capital, and working freely for the sake

of evolving what would be most useful and restful to toilers, would be able to give the world far more perfect inventions, and thereby save a great amount of labor. There is not a thing that individual capital does for private gain that could not be done on a larger, grander, and more righteous scale for the gain of everybody. The capitalist works hard plotting and planning to accumulate the surplus of other people's toil for the use and pleasure of himself and his immediate family and friends. If he worked half as hard planning to devote the surplus of toil to some end that would subserve the use and pleasure of those who produced it, he would not only make himself happy, and be called a public benefactor, but he would help multitudes to become happy.

The solution of the problem of capital and labor does not admit of the perpetuation of individual capitalists. Labor must own and direct capital; that is, it must own and direct *itself* to its own interest. This done, there is no surplus left to go into the pockets of the would-be capitalists. They must perforce become a part of the producers, and thus *earn*, not steal, their share of labor's fruits. The people have need of capital, or a surplus of supplies ahead, in order to undertake any great work for the good of the many; but they have no earthly need of capitalists to take possession of their surplus and loan it back to them at so much per cent interest when they (the people) want it for some public use, or when they (the money holders) make the people believe it is needed for public use.

If the subject of the relations of capital, so called, and labor and money could be lifted out of the labyrinth of complexity and falsity into which the scheming of capitalists, from time immemorial, purposely has led it; and if the minds of the people could grasp these questions in their simple and fundamental bearings, truly the position of capitalists would not be safe for a day. Their only safety lies in gulling the people. They depend on the ignorance of the people, together with their lack of unity; and their care is that the people remain ignorant and disorganized. As soon as they know of any movement under leadership that seems likely to effect organic unity, they immediately buy up that leader, or work in other ways to undermine the effort.

How long before the people can see the simple truth of these questions, so vital to them? How long before they will see that their only remedy lies in organic unity, in the simple first principles of these questions?—*Alice Fox Miller.*

A System of Slavery.

No producer puts the price on what he produces. Prices are fixed by the speculators who produce nothing but mischief. I can think of no exception to this rule. A gold miner cannot put the price on his product—the Bank of England does that. The coal operator, not the miner, the oil operator, not the actual workers, those who control the market, not the farmer, and so on down the list. Why the millions who produce are willing to support a system—a theory of society—that allows a few to govern them like so many menial slaves, is the great problem. What can be done to get them to see their degraded condition?

I read a dispatch the other day that stated that the natives of Hawaii desired royalty re-established. They had been raised that way. They have been kept in subjection so long they know no other way. We look at them in pity, and wonder at human beings who demand their own subjection to the whim or fancy of a few. But we, in our boasted enlightenment, are doing the same thing. We demand, at least, uphold, a system that enables a few idle, worthless members of society to place on our labor their own price, and thus as completely enslave us as could be desired by any ruler. What more could a ruler ask than to have the people serve him on such terms as he should elect? Strange, blind, menial Americans!—*Coming Nation.*

The most pronounced and conspicuous rendering of Korshanity is embodied in a system of organic unity, involving the orderly administration of the general uses of life.

The Lord Jesus Learning to Be a "Medicine Man" of the Hindu Jugglers and Fakirs of India.

While it is not within the special province of THE PLOW-SHARE AND PRUNING HOOK to discuss religious matters, the absurdity of the effort of the Indian fakirs to exalt their theoretical and impracticable jugglery to a level with Christianity,—as it obtains in its pristine glory and before its Pagan declension,—has incited us to comment upon these most recent claims of the modern magicians. If the Christ of the Piscatorial era was not "the Lord from heaven," then every claim made for him as the Messiah of the age, falls to the ground. Without pretending to claim for the Christ an existence as a man, even in this epistle, we will attempt logically to demonstrate merely the position of the writers of the Bible regarding him, and, from this point of view, the absurdity of "Jainist" and Theosophical claims. If the Christ was anything to the world, he was that factor in the world's history and progress by virtue of the fact that in him were fulfilled the prophecies regarding a Saviour to come, in and through whom all the world should be saved; and the scriptural testimony, if it be taken as authority, annihilates the absurd proposition that Jesus ever went to India to promote the development of his cult.

Isaiah said of Jesus Christ, or at least of the one to whom his prophecy refers, which is admitted by the Christian world to refer to the Lord, "Unto us a child is born, unto us a son is given; the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace." As Jesus declared himself to have come in fulfilment of this as well as other prophecies concerning the coming of the Messiah, Lord, and Saviour of the world, it is reasonable to suppose that he was what he claimed to be, or that he was an intentional impostor.

Concerning the coming of the Messiah, prophecies declared that a virgin should be with child and should bring forth a son, and that his name should be called Emanuel, which, being interpreted, is God with us. So far as scriptural testimony goes, nothing can be more conclusive of purport than its intention to convey the doctrine that Jesus was born of a virgin that this prophecy should in him be fulfilled. Admitting from a biblical point of view, that the Holy Spirit proceeding from the "Highest" did overshadow the Virgin Mary, and that she conceived without the knowledge of Joseph, her espoused, and that "that holy thing that shall be born of thee shall be called the Son of God" is a verity, so far as the intent of biblical testimony goes, is it in any sense reasonable that this child, thus born of the Holy Spirit, the Spirit of all truth, endowed with the remarkable gifts recorded as exhibited by him at the age of twelve, when he was able to refute and instruct the doctors of Divinity and of the law, should depend upon the magicians and fakirs of India for the light of truth?

According to the positive and emphatic testimony of the writers of the Bible, Jesus was not merely the Son of God, but the fulness of the Godhead bodily. He was bride and bridegroom. In him, according to his own testimony, resided the Father, for he and the Father were one. "He was the image of the invisible God" (who was in him), "the first-born of every creature" (every fully created thing); "for by him" (the Lord Jesus) "were all things made that are in heaven and that are in earth, whether they be thrones, or dominions, or principalities, or powers; all things were made by him, and for him, and he is before all things; and by him all things consist, and he is the head of the body, the church."

We are presenting the Christ from the biblical standpoint, in this paper, not assuming it to be either true or untrue, but asserting that if he is not what the Scriptures claim for him, he is nothing. If he was anything, then he

was the "Son of God." If the Son of God, then he was the off-spring of God. If the offspring of God, then he was to all intents and purposes like the Father-Mother who produced him and brought him forth. If Jesus was the offspring of Deity, as the Bible unmistakably teaches, then he has presented to the world the irrefutable testimony to the truth that the Lord God is personal, individual, material, tangible, and human; for the testimony of John is, that "In the beginning was the Word" (Logos), "and the Word was with God, and the Word was God." "And the Word" (which was with God and was God) "was made *flesh*,"—material, personal, visible, tangible, and human. We thus perceive that the intent of John was to convey the doctrine that God is the man.

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"Good Master, what good thing shall I do that I may inherit eternal life?" "Keep the commandments!" "What are they?" "Learn of the Hindu jugglers, magicians, and liars," did he say? No! Learn of Moses. That there should be no mistake regarding the commandments to be observed and obeyed, Jesus repeated to the young man the ten commandments of the decalogue, the type of the pivot of the Jewish life, and the only hope of Jew and Gentile. Taking the testimony of the Bible, the magicians of Egypt in their powers of occultism, comparing this evidence with the reports of Hindu jugglers and fakirs, as brought to us by modern Theosophists and Indian "philosophers" (?), the Mahatmas are left out of sight. But when we consider the lofty manipulations of psychic energy characterizing the occultism of the great Moses, reared in Egypt, and the attempts of the so called occultism of modern India to place on a level with the great lawgiver and with Jesus the Christ their prestidigitations in black and white magic, we are forced to smile.

In considering these great questions, we are led to inquire, whence the wisdom from which the people of the continent of Asia derived their declension? For there can be no question that the Hindu and other people of Asia, in their present ignorance of the humanity of Deity, are like the modern Christian,—a fallen people. When the ten tribes of Israel were carried into Media, they took with them the system of Egypt and that of Israel. Their literature was translated into the Median, Persian, and Assyrian languages. After the marital admixture of the ten tribes with the peoples with whom they were located, there began an eastern and

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The Question of the Unemployed.

Will it settle itself?

And the moral of all this is here: While the earning of money wages depends on Mr. Cleveland, Mr. Wilson, Mr. Tom Reed, and the other people who make tariffs, to a greater or less extent, every able-bodied man in America who has a year to give to the business can earn his living. It is one thing to earn money; it is another thing to earn a living.

Let us remember that the United States of America has four million square miles, more or less, of territory, and that in each of these square miles there are six hundred and forty acres. Now, as all told, we are about ten million families, it is a satisfaction to know that if by any throw of the dice we should divide evenly all round, each of us would have two hundred and fifty-six acres. Really, that is more than I can use to advantage; I will be satisfied with the eighteen acres I should have in Massachusetts if by some throw of the dice-box that should fall to me. When we remember this, we may assure ourselves that "the problem of the unemployed" will be able to take care of itself as it has done before.—*Edward Everett Hale.*

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The writer went on to state the fact that men engaged in agriculture, fishing, and other employments, could prosecute their employment only a portion of the year, so that for portions of men to be unemployed was nothing new nor strange: that the invention of the steam engine made it unnecessary for men to slave as they did fifty or a hundred years ago. Nothing was said of the fact that that steam engine was not made to do the work of all men as it should, so saving work for all men, but was made to do work for the few idlers while taking from the many laborers all opportunity to earn the means of support by their work. How it will help a man to earn his living to remember that in the plan of the Creator he is entitled to a given number of acres of land, when if he should actually attempt to take possession of that birthright he would encounter a policeman or soldier standing guard over some thief's stolen title, is not apparent. Even though somewhere in the wide borders of our country there should be a portion of the common heritage on which he might be permitted to begin work, how is the man who has been only just able to live by his labor,—and in vast numbers of cases not even that, getting seven or forty-two cents a week above the claims of the lord of the land, as in some cases under the sway of the magnanimous Pullman,—to get on to this land, get the team and tools, build the necessary shelter, and live for a year until he can raise something on it, to live on?

Precisely here has been the rock on which thousands have foundered who have attempted to settle on our public domain. They have found themselves compelled to borrow money in order to live, and then because of failure of crops, or failure of the crops when raised to bring any considerable sum of money, with sickness or other unforeseen calamities, they have been forced to give up their possession, to swell those of the lazy usurer. If then, the settlement of the question of our unemployed, as this writer intimates, is as

uncertain as the result of gambling by dice,—for if a favorable throw of the dice is looked to, to enable him to get his own share of the public domain, the same must be true of every other man,—the settlement of the great question of the unemployed is not likely to be soon realized; nor can it (as it has not in the past) take care of itself. Take away all partial and unrighteous legislation against such settlement, and we grant that it would speedily settle itself; but until that is done, it can never settle itself or be settled.

Reading this article between the lines, and remembering that such as the writer has been the kind of men chosen by the people to make our laws, it will be apparent why we have such a portentous question of the unemployed as paralyzes the world of today. It has not come by chance, nor as the result of unobstructed economic law. It has been legislated into being, and the abolition or evasion of such legislation is the first effective step in the final settlement of the great question.—*O. F. L.*

Inordinate Salaries of Officials.

The Law's Discrimination between Classes of Moral Delinquents.

Error is a coward. It never voluntarily stands in naked character. Challenged, it snatches the brightest accessible shield, and with its stolen brilliancy dazzles all but the eagle-sighted. It is time the morally imbecile-of sight don spectacles; it is time the morally weak kneed get their nether limbs into braces, when, with some to see and some to do, a few abuses may be rectified.

In compare with the service of private citizenship, our municipal office holders, the salaried servants(?) of the people, are being remunerated out of all proportion, which is a seed upon whose stalk ripens a multitude of corruptions. This prospective over-pay exposes the candidate to the temptation (to which he too often yields) of stultifying his own manhood and that of others in the game of bribes and ballots, which by-play, as a rule, holds the winning card, and seats the greater rascal,—who must not forget the array of lesser rascals to whom he owes his success, or he may be tabooed of future favor in the scathing denunciation that "he forgot his friends."

Petty peculation and frequent embezzlement are the natural following of such helming. Unrighteousness breeds unrighteousness. The means to meet exorbitant salaries are found in exorbitant taxation, and there is yet a darker side of the picture in the licensing saloons and brothels (to say nothing of gambling hells) to swell this fund of false necessity. No official nor set of officials would dare issue such permits without sanction of public sentiment. In company with rumsellers, who hold that licensed saloons are public benefactions in that they assist in the repletion of the municipal treasury, we find tax-payers and many professed Christians and reputable heads of families. Error is a coward, and these entrench themselves behind the weak defense that license, and distinctly the high license, weeds a town of the worst dens—that only the better class can exist—and therefore the license elevates the moral tone of the community. If money and its concomitants are the gauge, yes; if facts are facts, no! It is a case of whited sepulcher and exteriorly cleansed cup and platter. The prosperous dramseller is he who decks his snare without and within with fascinating allurements, nor is such recourse overlooked by the female pariah. This is the respectability to which public sentiment subscribes, and in it is the power to lead some astray that else had not gone, for if repulsiveness and squalor were writ upon these abodes, some would see offense and turn aside, while the extinction of the less successful saloons and the less successful dens of ill-fame only serves to send their *habitués* to those that are left.

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In compare with the service of private citizenship, our municipal office holders, the salaried servants(?) of the people, are being remunerated out of all proportion, which is a seed upon whose stalk ripens a multitude of corruptions. This prospective over-pay exposes the candidate to the temptation (to which he too often yields) of stultifying his own manhood and that of others in the game of bribes and ballots, which by-play, as a rule, holds the winning card, and seats the greater rascal,—who must not forget the array of lesser rascals to whom he owes his success, or he may be tabooed of future favor in the scathing denunciation that "he forgot his friends."

Petty peculation and frequent embezzlement are the natural following of such helming. Unrighteousness breeds unrighteousness. The means to meet exorbitant salaries are found in exorbitant taxation, and there is yet a darker side of the picture in the licensing saloons and brothels (to say nothing of gambling hells) to swell this fund of false necessity. No official nor set of officials would dare issue such permits without sanction of public sentiment. In company with romsellers, who hold that licensed saloons are public benefactions in that they assist in the repletion of the municipal treasury, we find tax-payers and many professed Christians and reputable heads of families. Error is a coward, and these entrench themselves behind the weak defense that license, and distinctly the high license, weeds a town of the worst dens—that only the better class can exist—and therefore the license elevates the moral tone of the community. If money and its concomitants are the gauge, yes; if facts are facts, no! It is a case of whited sepulcher and exteriorly cleansed cup and platter. The prosperous dramseller is he who decks his snare without and within with fascinating allurements, nor is such recourse overlooked by the female pariah. This is the respectability to which public sentiment subscribes, and in it is the power to lead some astray that else had not gone, for if repulsiveness and squalor were writ upon these abodes, some would see offense and turn aside, while the extinction of the less successful saloons and the less successful dens of ill-fame only serves to send their *habitués* to those that are left.

For rank inconsistency, commend us to the people who extend the palm for the fee that accompanies the consent to the existence of the saloon and brothel, and then deny their doors to the occupants thereof! Indeed, the ethics of the times make harrowing reading in that they out-crop with ugly facts like this: that those who lift not the voice against the legal sanction of these abominations are sharers in the abominations and the spoils thereof! The public that licenses licentiousness is a licentious public! Consider! what is it to give license? If these two evils, which are undeniable leaders to larceny and murder, may righteously be licensed, why not license larceny and murder? True, up to date none have applied for permit to establish an industry in the stillette or the light-fingered line; but especially in a large city conglomerate of a multitude whose natural inclinations are vicious and another multitude made so by vicious circumstance, the most trifling advertisement would set the ball rolling. The cost to the city treasury would be slight in compare to the volume of accruing revenue, and the two classes of criminals now discriminated against under the law, would in this respect be placed on like footing with the other moral criminals. —A. T. Potter.

The New Evolution.

The teaching that leaves a bottomless chasm between what is natural and what is right confounds our reason. But if we are permitted to believe, with Professor Drummond, that the morality of nature is not simply the stark and fierce morality of strife, but that good-will and helpfulness have been essential elements of it from the beginning, the sanctions of the higher law will be mightily strengthened. When we bid men love their neighbors as themselves, it will not be possible for them to turn upon us with the dictum that the rule will not work; that individualism is the only law that nature recognizes. When we urge that good-will must be inseparably joined with self-regard in all our industrial and social enterprises, they cannot answer that the counsel is visionary; for we can show them that it has been the law of all life from the beginning.

Some of us have long seen that the principle of co-operation must somehow be brought into industrial society, to mitigate the strifes arising from competition. The answer of the multitude has been that the scheme was impracticable; that natural law, which is the law of competition, was the only regulative principle in economics. But now comes a student of evolution, who tells us that "the matter of the earth is built up of co-operating atoms; it owes its existence, its motion, and its stability to co-operating stars. Plants and animals are made up of co-operating cells; nations of co-operating men, nature makes no move, society achieves no end, the Cosmos advances not one step, that is not dependent on co-operation; and while the disorders of the world disappear with growing knowledge, science only reveals with increasing knowledge the universality of its reciprocities." —Washington Gladden, in *McClure's Magazine*.

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Whence comes the money to pay this enormous tribute? In the last analysis it comes from the men whose toil produces all wealth, the wage-earners whose average daily wage—and they work from morn till night—is something like \$1.

Is it strange that the rich grow richer, and that just in the ratio they ascend the scale of accumulated wealth, the other side, the real wealth producers, drops, drops, drops to the point of bare existence?

The same unjust conditions which make the pauper, create the millionaire. Those conditions may be comprehended in one simple phrase—the control by the few of the natural opportunities which belong equally to all.

The supreme duty of the hour is the restoration to the people of their God-given rights, and the taking from those who now possess them of all special privileges. Every other question now before the people pales into insignificance in comparison with this; until this is accomplished the present evils will only increase in intensity—the incomes of the millionaires will mount higher and higher, the wages of the producers will drop to the starvation point, and that means involuntary servitude. —Chicago Times.

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The money power has made its home in the nation's Capitol, and under the protection of both the Republican and Democratic leaders—each of which has the power to crush it—it has depreciated the values of all property, multiplied the burdens of all debts, paralyzed the industries of seventy million people, gorged the nation's highways with half-starved citizen beggars, and filled the land with portentous murmurings of a coming revolution.—*Labor Advocate*.

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Society is suffering from the effects of unjust class legislation.

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We complain of the transportation monopoly—it is a child of legislation.

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The Koreshan system is inaugurated for the purpose of restoring normal relations, and insuring their permanency through the scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social, and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance.

It ought to be obvious to every rational mind, that some specific power is required to bring the race into such a degree of affiliation or harmony as to insure unity of action, and also that such unity of action is essential to organic integralism. It is the province of Koreshanity to have discovered the law through which the humanity of the age can be made a unit, and to aggregate the energy necessary to the accomplishment of the object.

It requires strength and courage to swim against the stream; while any dead fish can flow with it.—*Alexander.*

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